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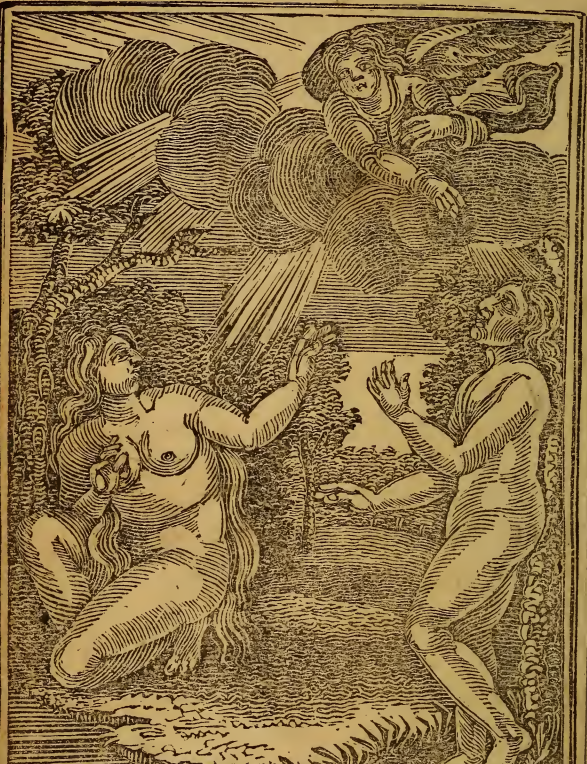

HIEROGLYPHICAL BIBLE.

Bible. English. Authorized. Selections.
1850

A NEW
HIEROGLIPHICAL BIBLE:

BEING

A CAREFUL SELECTION OF

THE MOST IMPORTANT AND INTERESTING PASSAGES

IN THE

Old and New Testament,

REGULARLY ARRANGED

FROM GENESIS TO REVELATIONS.

TO WHICH IS ADDED, THE

LIFE OF OUR BLESSED SAVIOUR,

AND THE HOLY EVANGELISTS.

Illustrated with nearly

FOUR HUNDRED ENGRAVINGS ON WOOD.

MANCHESTER:
PRINTED AND PUBLISHED
BY THOMAS JOHNSON, LIVESEY STREET.
1850.

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PREFACE

THE object of the following Work, is to imprint on the memory of Youth, by pleasing and striking images, the sacred and important truths of holy writ.

The mode of instruction by Hierogliphics originated with the ancient Egyptian priests and philosophers; but their *motive for using it was widely different from* ours; *not to diffuse instruction, but to confine it to a select few, was their object: ours, on the contrary, is to engage the attention, by striking the eye, and to make the lesson delightful as well as profitable.*

We assert no claim to originality of design, but if we are found to have improved on former plans, we do not doubt that we shall receive encouragement from Parents and Guardians, and from other persons to whom may be entrusted the highly-important and pleasing task of bringing up children.

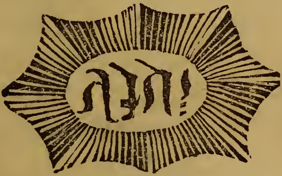
The utmost attention has been paid, in the compilation of this work, to select such passages for illustration and embellishment, as contained truths the most obvious and important, or historical facts the most interesting. These passages will, therefore, form the most useful lessons to which the minds of children can possibly be directed.

The correct reading of each emblematical verse will be found at the bottom of every page, where the hierogliphical figures are printed in ITALICS.

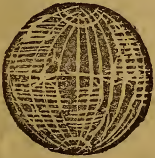
To the candour and liberality of the Public, this work is submitted; and as the intention of the Compilers have been to smooth and embellish the path to Divine knowledge, they earnestly implore the blessings of Almighty God on all those who are called to assist the progress of youth, towards those eternal mansions of bliss, where sits enthroned Wisdom, Goodness, and Power, for ever and ever

GENESIS i. 1, 2.

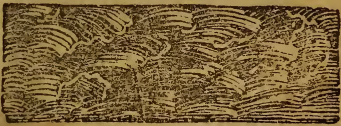
IN the beginning



created the heavens and the

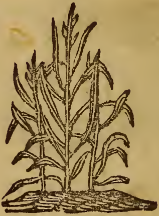


And the Earth was without form, and void, and darkness was upon the face of the deep ; and the Spirit of God moved upon the face of the

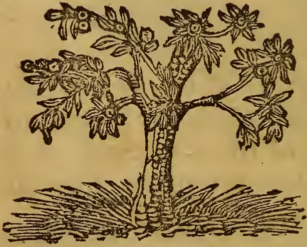


In the beginning *God* created the heaven and the *earth*. And the earth was without form, and void, and darkness was upon the face of the deep ; and the spirit of God moved upon the face of the *waters*.

And the earth brought forth

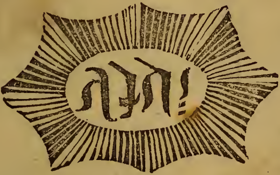
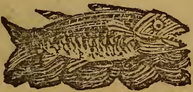
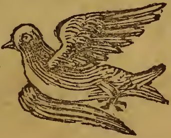
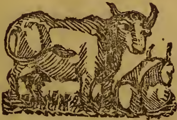


and herb yielding seed after his kind, and the



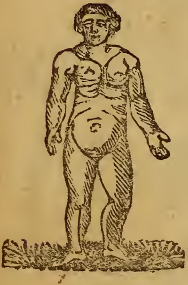
yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

And the earth brought forth *grass*, and herb yielding seed after his kind, and the *tree* yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

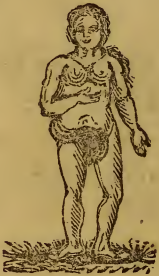
And  said let us make man in our image, after our likeness : and let him have dominion over the  of the sea, and over the  of the air, and over the  and over all the earth, and over every creeping thing that creepeth upon the earth.

And *God* said let us make man in our image, after our likeness: and let him have dominion over the *fish* of the sea, and over the *fowl* of the air, and over the *cattle*, and over all the earth, and over every creeping thing that creepeth upon the earth.

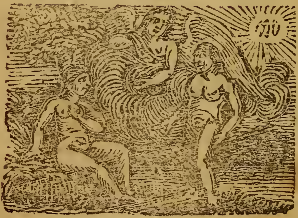
And the Rib, which the Lord God had taken from



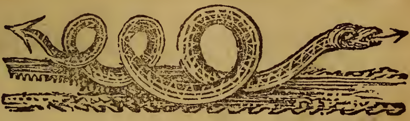
made he a



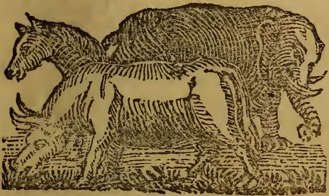
and brought her unto the



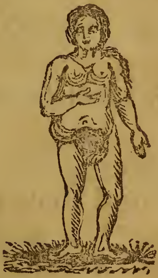
And the Rib, which the Lord God had taken from *man*, made he a *woman*, and brought her unto the *man*.

Now the 

was more subtil than any

 of the field,

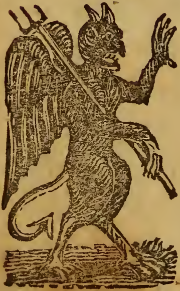
which the Lord God had made: and he

said unto the  Yea, hath

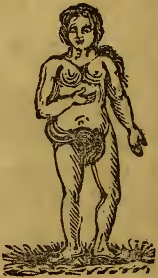
God said, Ye shall not eat of every
Tree of the garden.

Now the *serpent* was more subtil than any *beast* of the field, which the Lord God had made: and he said unto the *woman* Yea hath God said, Ye shall not eat of every tree of the garden.

And I will put enmity between

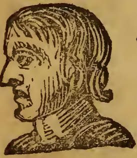


and the



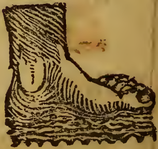
and between thy seed and her seed:

it shall bruise thy

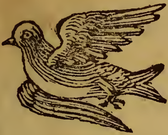


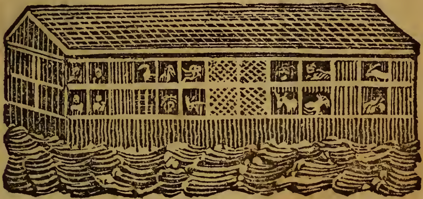
and thou shalt

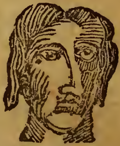
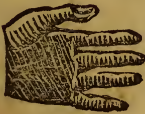
bruise his



And I will put enmity between *thee* and the *woman*, and between thy seed and her seed: it shall bruise thy *head*, and thou shalt bruise his *heel*

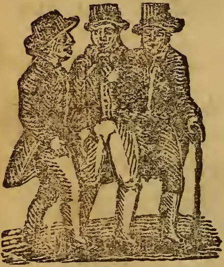
But the  found no rest for the sole of her foot, and she returned unto him into the



for the waters were on the  of the whole earth. Then he put forth his  and took her, and pulled her in unto him into the ark.

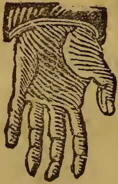
But the *dove* found no rest for the sole of her foot, and she returned unto him into the *ark:* for the waters were upon the *face* of the whole earth. Then he put forth his *hand*, and took her, and pulled her in unto him into the ark.

And while he lingered the

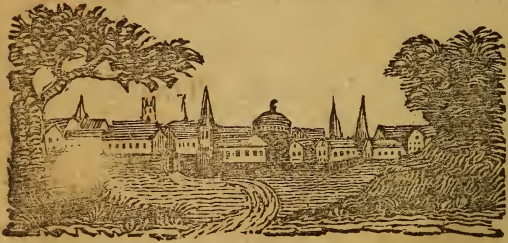


laid hold

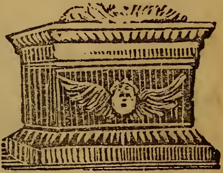
on his



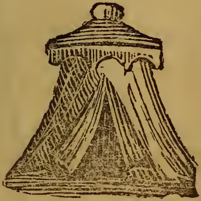
and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him: and they brought him forth, and set him without the



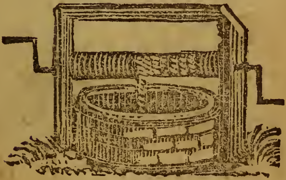
And while he lingered the *men* laid hold on his *hand*, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him: and they brought him forth, and set him without the *city*.

And he builded an 

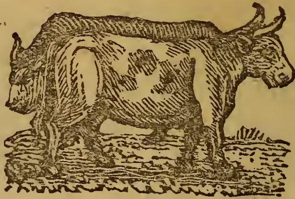
there, and called upon the name of the Lord, and pitched his



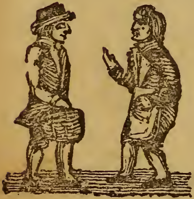
there; and there Isaac's servants

digged a 

And he builded an *altar* there, and called upon the name of the Lord, and pitched his *tent* there; and there Isaac's servants digged a *well*

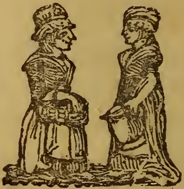
And I have  and

asses, flocks, and

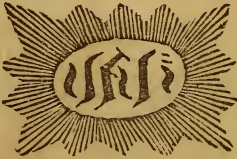


servants,

and

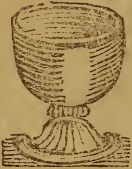


servants, and I have sent to tell my

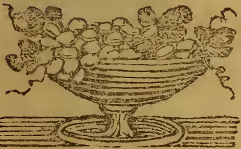


that I may find grace in thy sight.

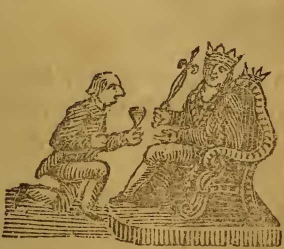
And I have *oxen*, and asses, flocks, and *men* servants, and *women* servants; and I have sent to tell my *lord*, that I may find grace in thy s

And Pharoah's  was in my

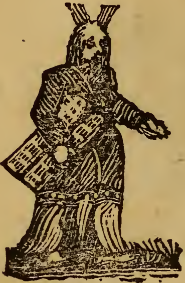
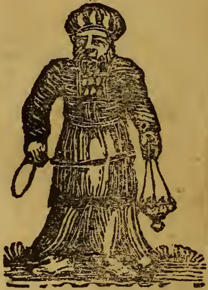
hand, and I took the

 and pressed them

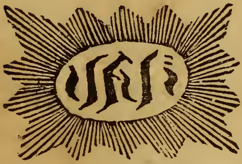
into Pharoah's cup, and gave the cup

into  hand.

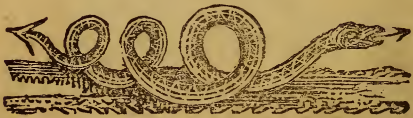
And Pharoah's *cup* was in my hand, and I took the *grapes*, and pressed them into Pharaoh's cup, and I gave the cup into *Pharoah's* hand.

And  and 

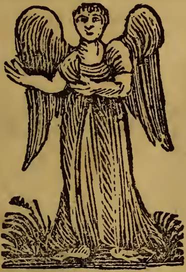
went in unto Pharaoh, and they did so as the

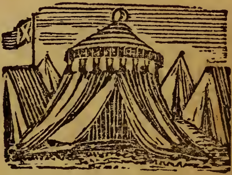
 had commanded:

and Aaron cast down his rod before Pharaoh, and before his servants, and it became a

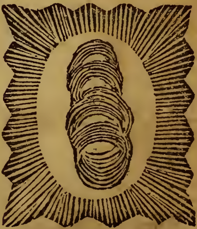


And *Moses* and *Aaron* went in unto Pharaoh, and they did so as the *Lord* had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a *serpent*.

And the  of God, which

went before the 

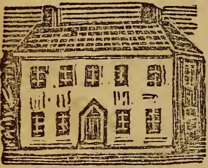
of Israel, removed and went behind

them ; & the pillar of the 

went from before their face, and stood behind them.

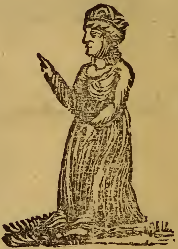
And the *angel* of God, which went before the *camp* of Israel, removed and went behind them ; and the pillar of the *cloud* went from before their face, and stood behind them.

Thou shalt not covet thy neighbour's



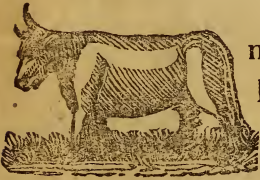
thou shalt not covet

thy neighbour's

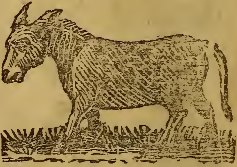


nor his

man-servant, nor his maid-servant, nor his

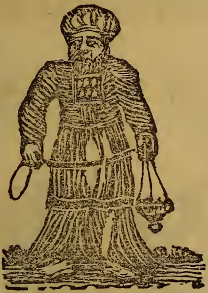


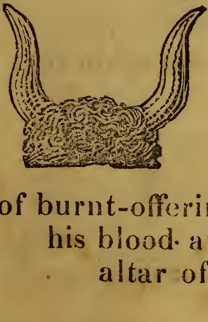
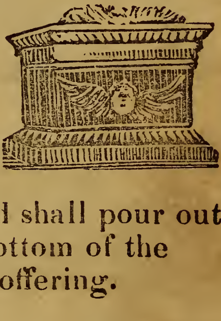
nor his



nor any thing that is thy neighbour's.

Thou shalt not covet thy neighbour's *house*, thou shalt not covet thy neighbour's *wife*, nor his man-servant, nor his maid-servant, nor his *ox*, nor his *ass*, nor any thing that is thy neighbour's.

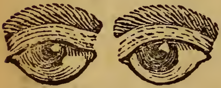
And the  shall take of the blood of the sin-offering with his finger, and put it upon the

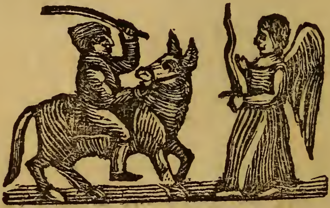
 of the 

of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

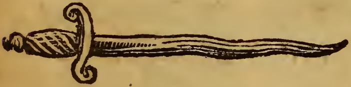
And the *priest* shall take of the blood of the sin-offering with his finger, and put it upon the *horns* of the *altar* of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

Then the Lord opened the

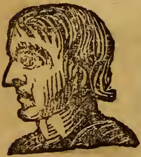
 of Balaam, and he

saw the  of the

Lord standing in the way, and his

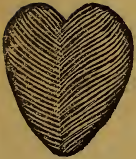
 drawn in his

hand: and he bowed down his

 and fell flat on his face.

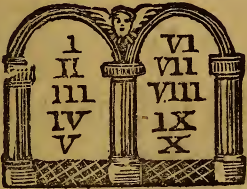
Then the Lord opened the *eyes* of Balaam, and he saw the *angel* of the Lord standing in the way, and his *sword* drawn in his hand: and he bowed down his *head*, and fell flat on his face.

O that there were such an

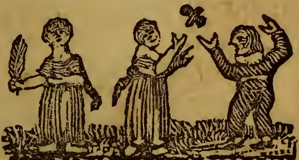


in them that they would

fear me, and keep all my



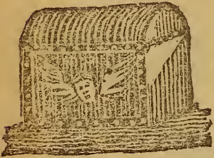
always, that it may be well with them, and with their



for ever.

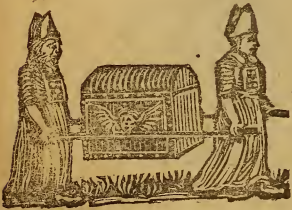
O that there were such an *heart* in them, that they would fear me, and keep all my *commandments* always, that it might be well with them, and with their *children* for ever.

And as they that bare the



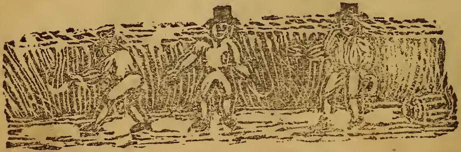
were come unto

Jordan, and the feet of the

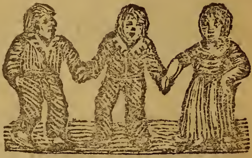


that bare the ark

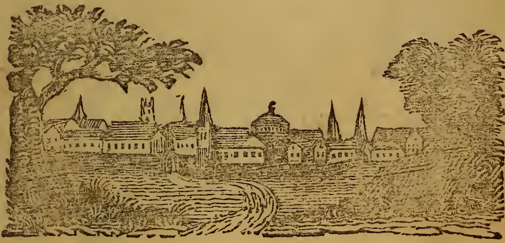
were dipped in the brim of the water, for Jordan overfloweth all his banks all the time of



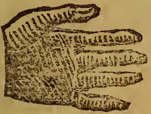
And as they that bare the *ark* were come unto Jordan, and the feet of the *priests* that bare the ark were dipped in the brim of the water, for Jordan overfloweth all his banks all the time of *harvest*.

Speak to the 

of Israel, saying, Appoint out for you

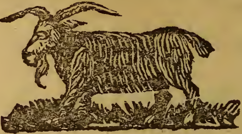


of refuge, whereof I spake unto

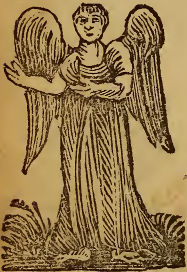
you by the  of Moses.

Speak to the *children* of Israel, saying, Appoint out for you *cities* of refuge, whereof I spake unto you by the *hand* of Moses

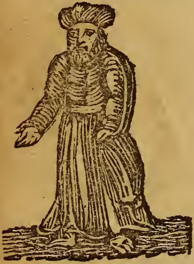
So Manoah took a



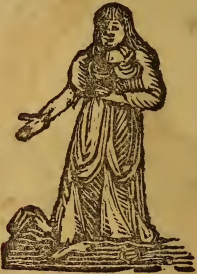
with a meat-offering, and offered it upon a rock unto the Lord: and the



did wonderously, and

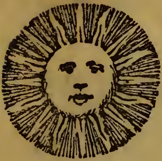
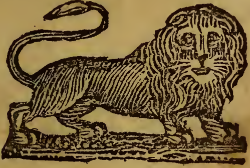
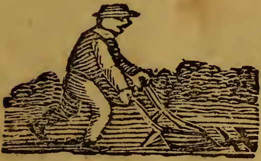


and his



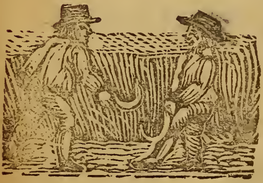
looked on.

So Manoah took a *kid*, with a meat-offering, and offered it upon a rock unto the Lord: and the *angel* did wonderously, and *Manoah* and his *wife* looked on.

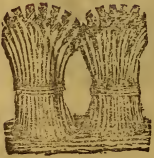
And the men of the city said unto him on the seventh day, before the  went down, What is sweeter than honey? and what is stronger than a  and he said unto them, if ye had not  with my heifer, ye had not found out my riddle.

And the men of the city said unto him on the seventh day, before the *sun* went down, What is sweeter than honey? and what is stronger than a *lion*? and he said unto them, if ye had not *ploughed* with my heifer, ye had not found out my riddle.

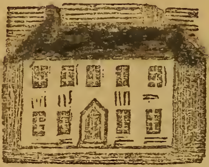
And she said, I pray you, let me glean, and gather after the



among the

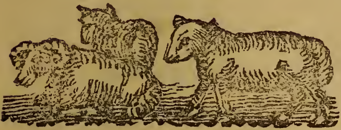


so she came and hath continued even from the morning until now, that she tarried a little in the



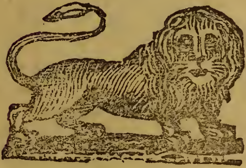
And she said, I pray you, let me glean, and gather after the *reapers* among the *sheaves:* so she came and hath continued even from the morning until now, that she tarried a little in the *house*.

And David said unto Saul, thy servant kept his father's



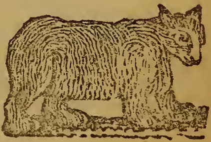
and there

came a

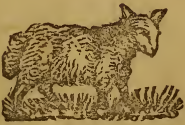


and

a



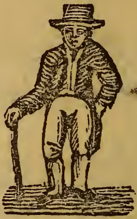
and took a



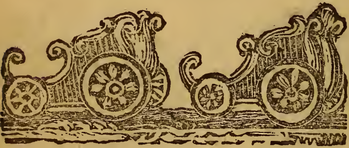
out of

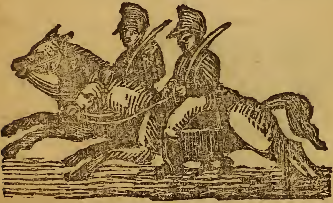
the flock.

And David said unto Saul, thy servant kept his father's *sheep*, and there came a *lion* and a *bear*, and took a *lamb* out of the flock.

And the young  that told

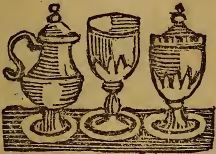
him, said, As I happened by chance upon Mount Gilboa, behold Saul leaning upon his spear: and lo, the

 and

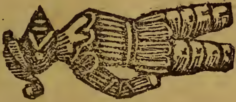
 followed hard after him.

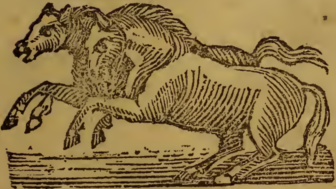
And the young *man* that told him, said, As I happened by chance upon Mount Gilboa, behold Saul leaning upon his spear: and lo, the *chariots* and *horsemen* followed hard after him.

And they brought every man his

present,  of silver,

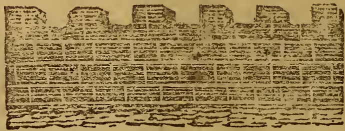
and vessels of gold, and garments,

and  and spices,

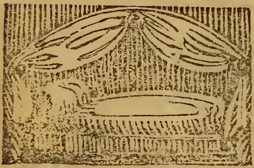
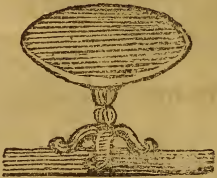
 and mules,

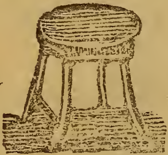
a rate, year by year.

And they brought every man his present, *vessels* of silver, and vessels of gold, and garments, and *armour*, and spices, *horses*, and mules, a rate, year by year.

Let us make a little chamber, I pray thee, on the 

and let us set for him there a

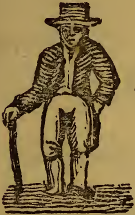
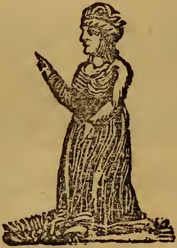
 and a 

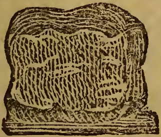
and a  and a candlestick :

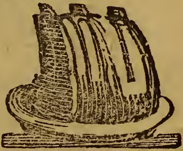
and it shall be, when he cometh to us, that he shall turn in thither.

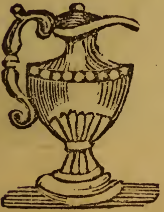
Let us make a little chamber, I pray thee, on the *wall*, and let us set for him there a *bed*, and a *table*, and a *stool*, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

And he dealt to every one of Israel,

both  and  to

every one a  of bread, and

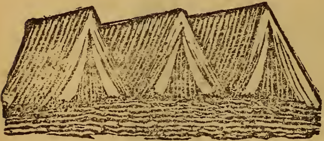
a good piece of  and a

 of wine.

3

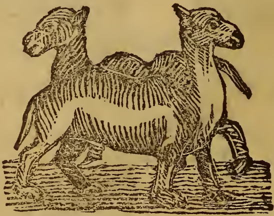
And he dealt to every one of Israel, both *man* and *woman*, to every one a *loaf* of bread, and a good piece of *flesh*, and a *flaggon* of wine.

They smote also the

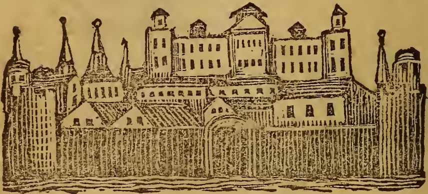


of cattle,

and carried away sheep and

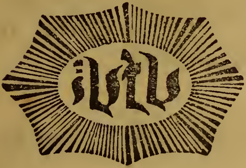


in abundance, and returned to



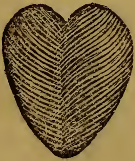
They smote also the *tents* of cattle, and carried away sheep and *camels* in abundance, and returned to *Jerusalem.*

Blessed be the Lord

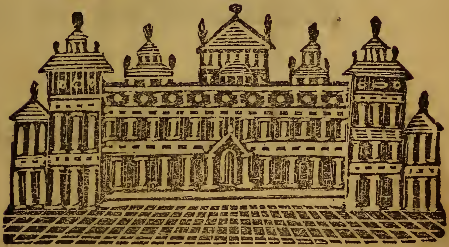


of our fathers,

which hath put such a thing as this in the king's

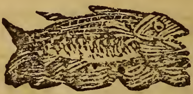
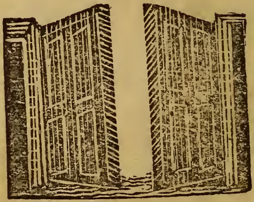
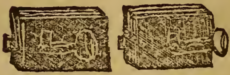


to beautify the



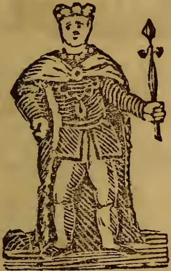
of the Lord, which is in Jerusalem.

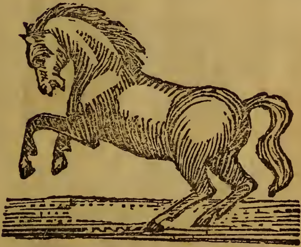
Blessed be the Lord *God* of our fathers, which hath put such a thing as this in the king's *heart*, to beautify the *house* of the Lord, which is in Jerusalem.

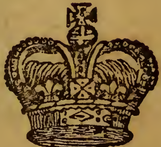
But the  -gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the  thereof, the  thereof, and the bars thereof.

But the *fish*-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the *doors* thereof, the *locks* thereof, and the bars thereof.

Let the royal apparel be brought

which the  useth to wear,

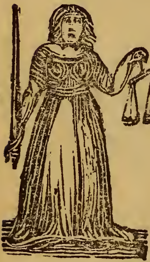
and the  that the

king rideth upon, and the 

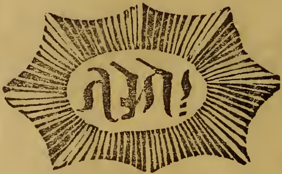
royal which is set upon his head.

Let the royal apparel be brought which the *king* useth to wear, and the *horse* that the king rideth upon, and the *crown* royal which is set upon his head.

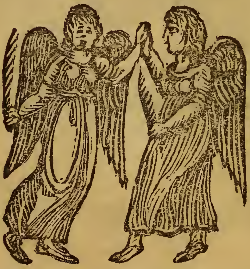
Shall a mortal man be more



than

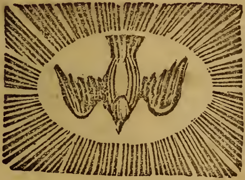


shall a man be more pure than his Maker? Behold he put no trust in his servants, and his

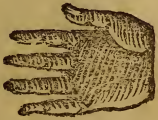


he chargeth with folly.

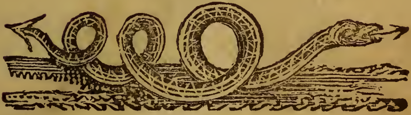
Shall a mortal man be more *just* than *God?* shall a man be more pure than his Maker? Behold, he put no trust in his servants, and his *angels* he chargeth with folly.

By his  he hath

garnished the heavens;

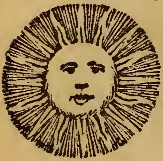
his  hath

formed the crooked



By his *spirit* he hath garnished the heavens; his *hand* hath formed the crooked *serpent*.

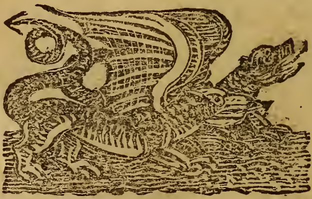
I went mourning without the



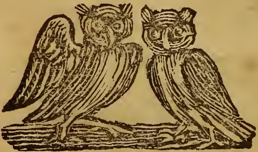
I stood up, and I cried in

the congregation. I am

a brother to

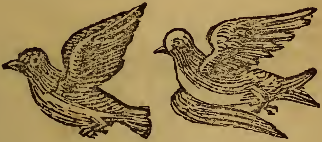


and a companion to

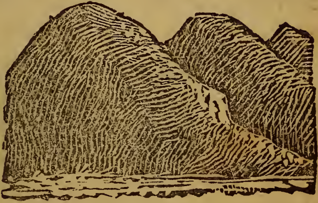


I went mourning without the *sun:* I stood up, and I cried in the congregation. I am a brother to *dragons*, and a companion to *owls*.

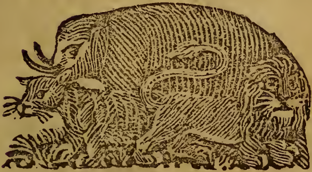
I know all the



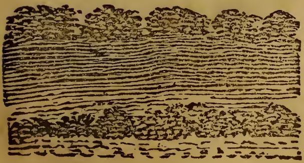
of the



and the



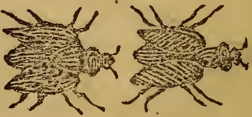
of the



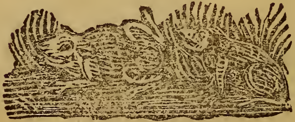
are mine.

I know all the *fowls* of the *mountains*: and the *wild beasts* of the *field* are mine.

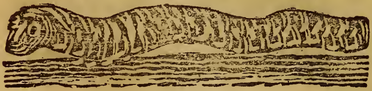
He sent divers sorts of



among them, which devoured them;

and  which

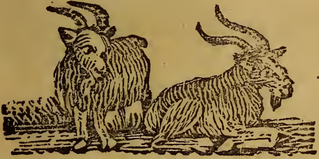
destroyed them. He gave also their increase unto the



and their labour unto the locust.

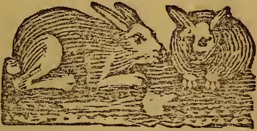
He sent divers sorts of *flies* among them, which devoured them; and *frogs* which destroyed them. He gave also their increase unto the *caterpillar*, and their labour unto the locust.

The high hills are a refuge for the



and the rocks

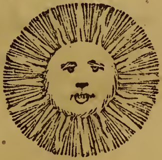
for the



He

appointeth the moons for seasons,

the

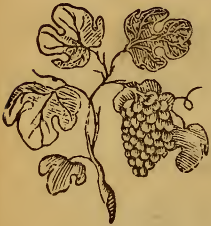


knoweth his

going down.

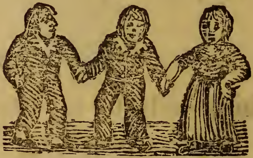
The high hills are a refuge for the *wild goats*, and the rocks for the *conies*. He appointeth the moon for seasons, the *sun* knoweth his going down.

Thy wife shall be as a fruitful

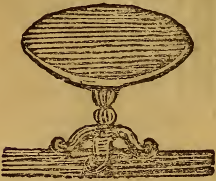


by the sides of

thine house: thy

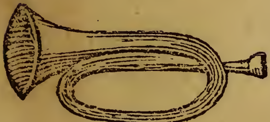


like olive-plants round about thy

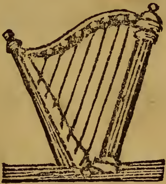


Thy wife shall be as a fruitful *vine* by the sides of thine house: thy *children* like olive-plants round about thy *table*.

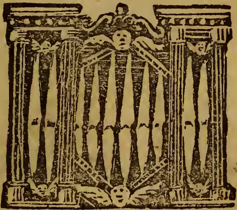
Praise him with the sound of the



praise him with the psaltery and

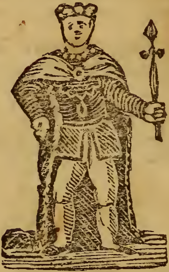
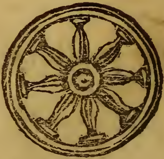
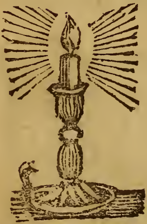


praise him with the timbrel and dance: praise him with stringed instruments and

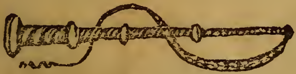


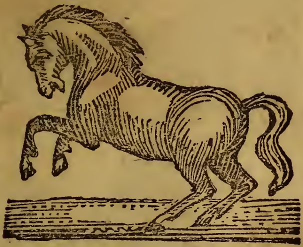
s.

Praise him with the sound of the *trumpet:* praise him with the psaltery and *harp.* Praise him with the timbrel and dance: praise him with stringed instruments and *organs.*

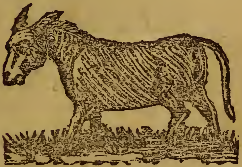
A wise  scattereth the wicked, and bringeth the  over them. The spirit of man is the  of the Lord, searching all the inward parts of the belly.

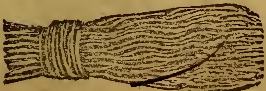
A wise *king* scattereth the wicked, and bringeth the *wheel* over them. The spirit of man is the *candle* of the Lord, searching all the inward parts of the belly.

A  for the



a bridle for the

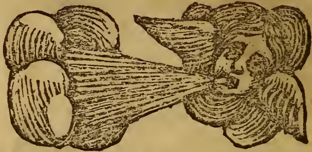


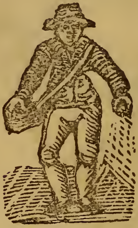
and a  for the

fool's back.

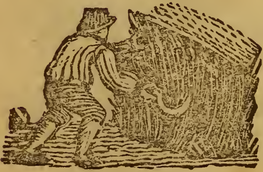
A *whip* for the *horse*, a bridle for the *ass*, and a *rod* for the fool's back.

He that observeth the

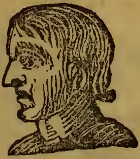


shall not  and he

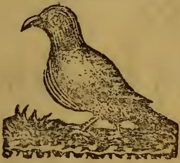
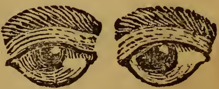
that regardeth the clouds shall not

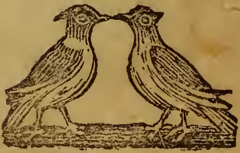


He that observeth the *wind* shall not *sow;* and he that regardeth the clouds shall not *reap.*

His  is as the most fine gold;

his locks are bushy, and black

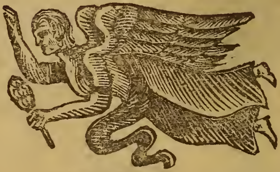
as a  His 

are as the eyes of 

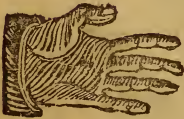
by the rivers of waters, washed with milk, and fitly set.

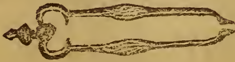
His *head* is as the most fine gold; his locks are bushy, and black as a *raven*: His *eyes* are as the eyes of *doves* by the rivers of waters, washed with milk, and fitly set.

Then flew one of the



unto me, having a live coal in his

 which he had taken

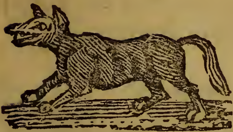
with the  from off the

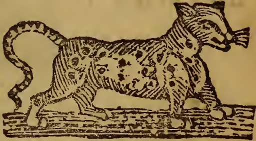
altar.

Then flew one of the *seraphims* unto me, having a live coal in his *hand*, which he had taken with the *tongs* from off the altar.

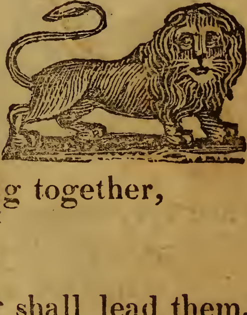
ISAIAH xi. 6.

The

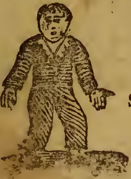
 also shall dwell with

the lamb, and the 

shall lie down with the kid: and the

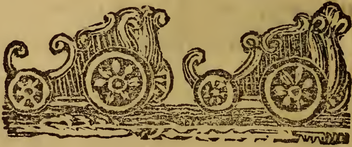
calf, and the young 

and the fatling together,

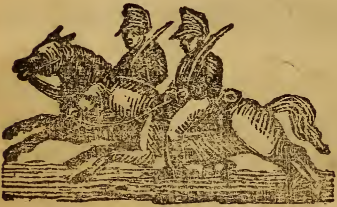
and a little  shall lead them.

The *wolf* also shall dwell with the lamb, and the *leopard* shall lie down with the kid: and the calf, and the young *lion*, and the fatling together, and a little *child* shall lead them.

Woe to them that go down to Egypt
for help, and stay on horses,

and trust in 

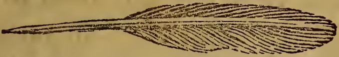
because they are many, and in

 because they

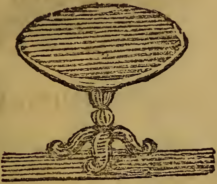
are very strong: but they look not
unto the holy One of Israel,
neither seek the Lord

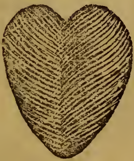
Woe to them that go down to Egypt for help, and stay on horses, and trust in *chariots*, because they are many; and in *horsemen*, because they are very strong: but they look not unto the holy One of Israel, neither seek the Lord.

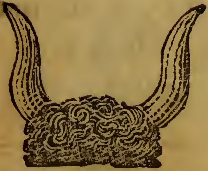
The sin of Judah is written with a



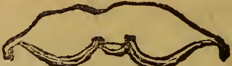
of iron, and with the point of a diamond it is graven upon the



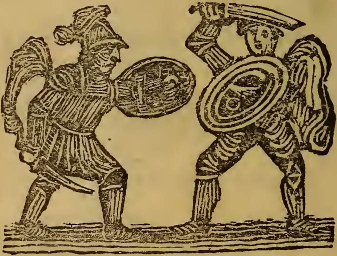
of their  and upon the

 of your altars.

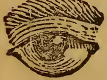
The sin of Judah is written with a *pen* of iron, and with the point of a diamond it is graven upon the *table* of their *heart*, and upon the *horns* of your altars.

He hath bent his 

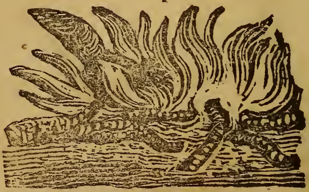
like an enemy: he stood with his right

hand as an 

and slew all that were pleasant to the

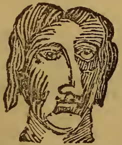
 in the tabernacle of the

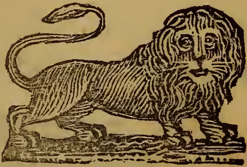
daughter of Zion: he poured out his

fury like 

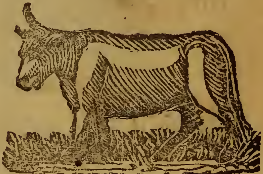
He hath bent his *bow* like an enemy: he stood with his right hand as an *adversary*, and slew all that were pleasant to the *eye*. in the tabernacle of the daughter of Zion: he poured out his fury like *fire*.

As for the likeness of their faces,

they four had the  of a man

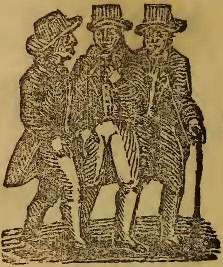
and the face of a 

on the right side; and they four had

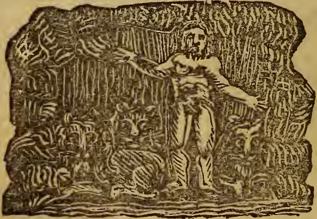
the face of an 

on the left side; they four also had the face of an eagle.

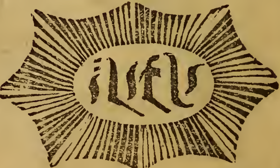
As for the likeness of their faces, they four had the *face* of a man and the face of a *lion* on the right side; and they four had the face of an *ox* on the left side; they four also had the face of an eagle.

Then said these 

We shall not find any occasion against

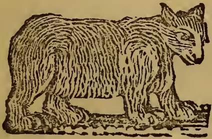
this  except

we find it against him concerning

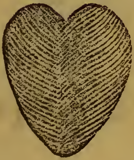
the law of his 

Then said these *men*, We shall not find any occasion against this *Daniel*, except we find it against him concerning the law of his *God*.

I will meet them as a

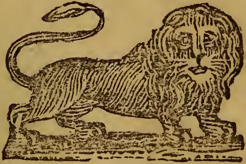


that is bereaved of her whelps, and will rend the caul of their



and there will I devour them

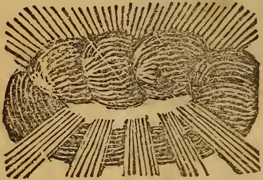
like a

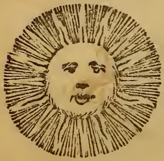
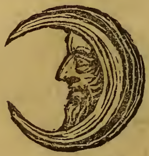


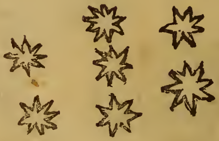
the wild beast shall tear them.

I will meet them as a *bear* that is bereaved of her whelps, and will rend the caul of their *heart*, and there will I devour them like a *lion:* the wild beast shall tear them.

The earth shall quake before them,

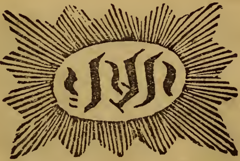
the  shall tremble,

the  and the 

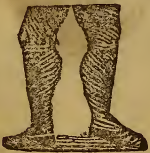
shall be dark, and the 

shall withdraw their shining.

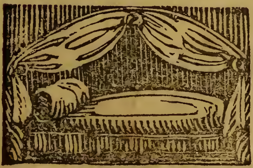
The earth shall quake before them, the *heavens* shall tremble, the *sun* and the *moon* shall be dark, and the *stars* shall withdraw their shining

Thus saith the  As

the shepherd taketh out of the mouth

of the lion, two  or the

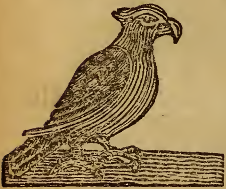
piece of an ear: so shall the children
of Israel be taken out that dwell in
Samaria, in the corner of a

 and in Damascus

in a couch.

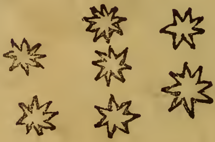
Thus saith the *Lord*, As the shepherd taketh out of the mouth of the lion, two *legs*, or a piece of an ear: so shall the children of Israel be taken out that dwell in Samaria, in the corner of a *bed*, and in Damascus in a couch.

Though thou exalt thyself as the

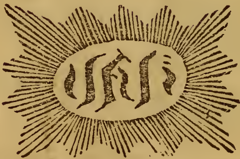


and though thou set

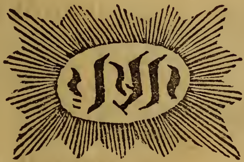
thy nest among the

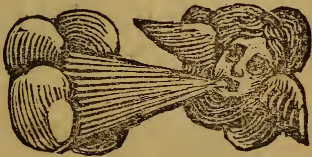


thence will I bring thee down saith the

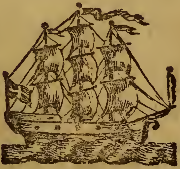


Though thou exalt thyself as the *eagle*, and though thou set thy nest among the *stars*, thence will I bring thee down saith the *Lord*.

But the  sent out a

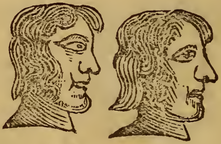
great  into the

sea, and there was a mighty tempest in the sea, so that the

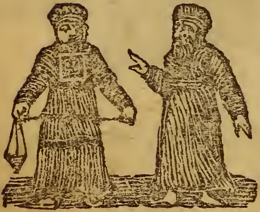


was like to be broken.

But the *Lord* sent out a great *wind* into the sea, and there was a mighty tempest in the sea, so that the *ship* was like to be broken.

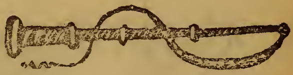
The  thereof judge

for reward, and the

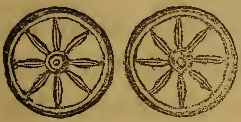
 thereof teach for

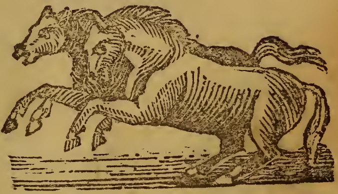
hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

The *heads* thereof judge for reward, and the *priests* thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.

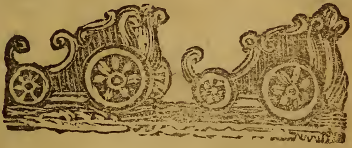
The noise of a 

and the noise of the rattling of the

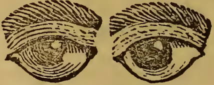
 and of the

prancing of 

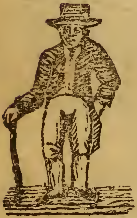
and of the jumping



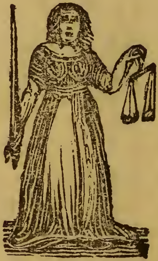
The noise of a *whip*, and the noise of the rattling of the *wheels*, and of the prancing of *horses*, and of the jumping *chariots*.

Thou art of purer 

than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoureth the

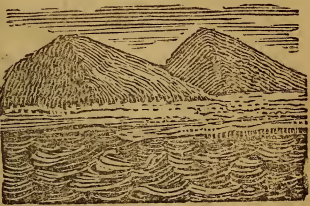


that is more

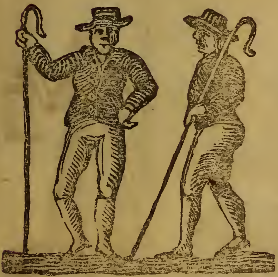


than he.

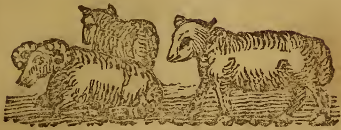
Thou art of purer *eyes* than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the *man* that is more *righteous* than

And the sea 

shall be dwellings and cottages for



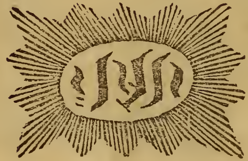
and folds for



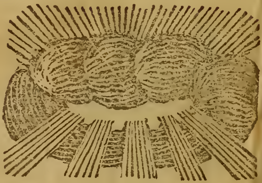
5

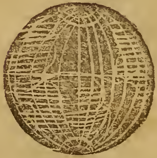
And the sea *coast* shall be dwellings and cottages for *shepherds*, and folds for *flocks*.

For thus saith the

 of hosts,

Yet once, it is a little while, and

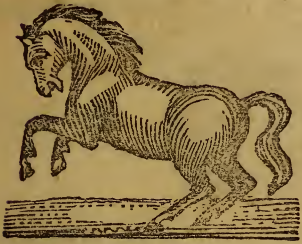
I will shake the 

and the  and the sea,

and the dry land.

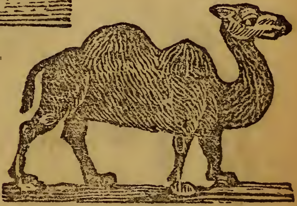
For thus saith the *Lord* of hosts, Yet once, it is a little while, and I will shake the *heavens*, and the *earth*, and the sea, and the dry land.

And so shall be the plague of the

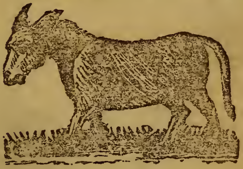


of the mule,

of the

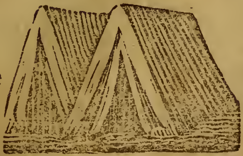


and of the



and of all the beasts that shall be in

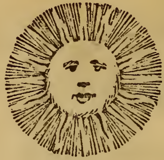
these

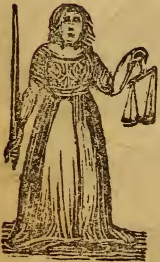


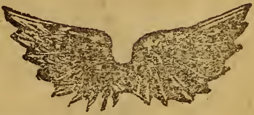
as this plague.

As so shall the plague of the *horse*, of the mule, of the *camel*, and of the *ass*, and of all the beasts, that shall be in these *tents*, as this plague.

But unto you that fear my name

shall the  of

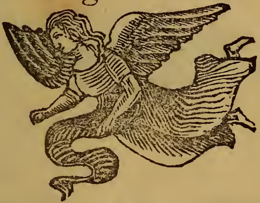
 arise with healing

in his  and ye

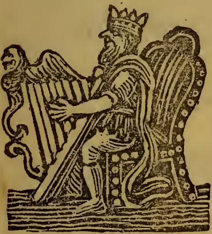
shall go forth and grow up as
calves of the stall.

But unto you that fear my name shall the *sun* of *righteousness* arise with healing in his *wings*, and ye shall go forth and grow up as calves of the stall.

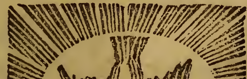
But while he thought on these things,

behold, the  of the

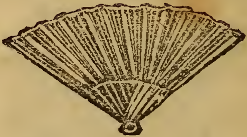
Lord appeared unto him in a dream,
saying, Joseph, thou son of

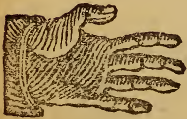
 fear not to take unto

thee Mary thy wife: for that which is
conceived in her is of the

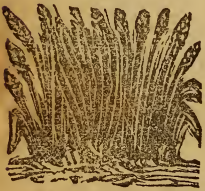


But while he thought on these things, behold, the *angel* of the Lord appeared unto him in a dream, saying, Joseph, thou son of *David*, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the *Holy Ghost.*

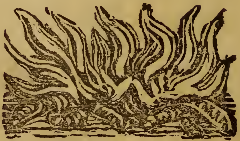
Whose  is in his

 and he will thoroughly

purge his floor, and gather his

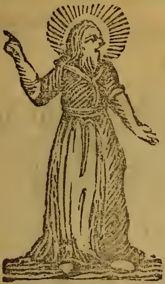
 into the garner, but

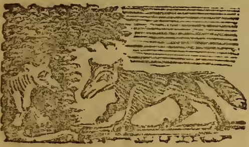
he will burn up the chaff

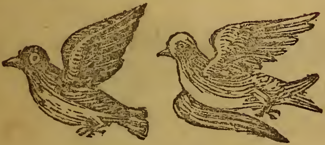
with unquenchable 

Whose *fan* is in his *hand*, and he will thoroughly purge his floor, and gather his *wheat* into the garner, but he will burn up the chaff with unquenchable *fire*.

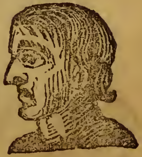
MATTHEW VIII. 20.

And  saith unto him, the

 have holes, and the

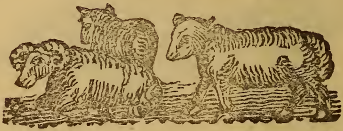
 of the air have

nests; but the Son of man

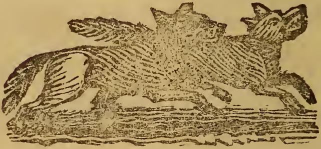
hath not where to lay his 

And *Jesus* saith unto him, the *foxes* have holes, and the *birds* of the air have nests; but the Son of man hath not where to lay his *head.*

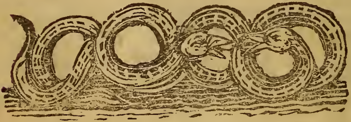
Behold, I send you forth as



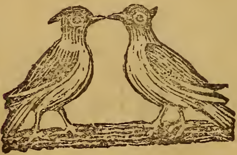
in the midst of



be ye therefore wise as

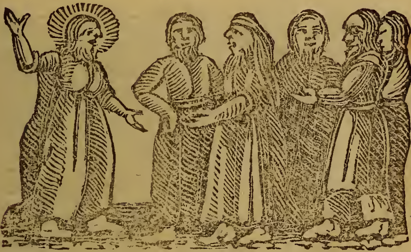


and harmless as

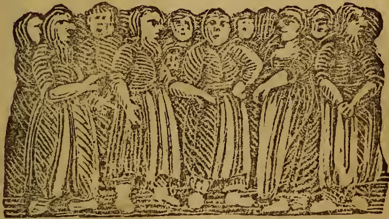


Behold, I send you forth as *sheep* in the midst of *wolves:* be ye therefore wise as *serpents*, and harmless as *doves*.

And he spake to his



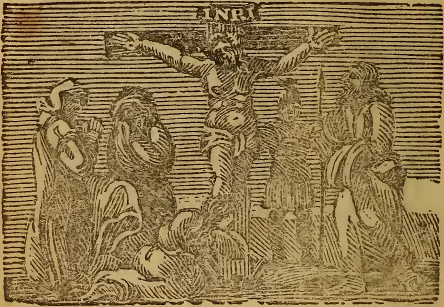
that a small ship should wait on him, because of the



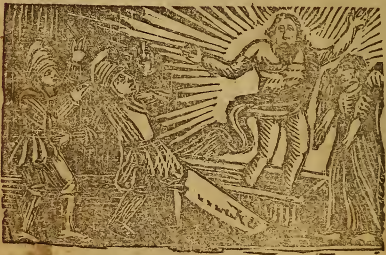
lest they should throng him.

And he spake to his *disciples*, that a small ship should wait on him, because of the *multitude*, lest they should throng him.

And they shall scourge him, and put him to



and the third day he shall

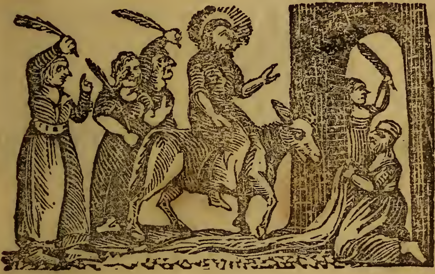


again.

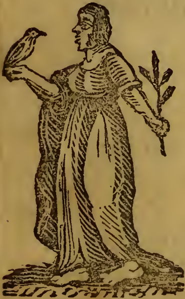
And they shall scourge him, and put him to *death:* and the third day he shall *rise* again.

LUKE xix. 38.

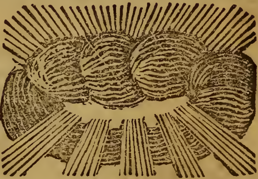
Saying, Blessed be the



that cometh in the name of the Lord:



in

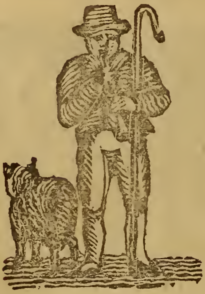


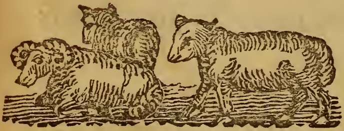
and glory in the highest.

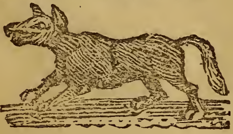
Saying, Blessed be the *king* that cometh in the name of the Lord: *peace* in *heaven*, and glory in the highest.

JOHN x. 12.

But he that is an hireling, and

not the  whose own the

 are not,

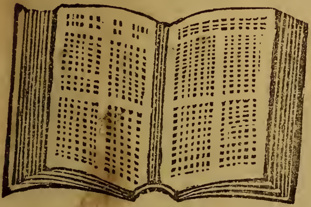
seeth the  coming,

and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

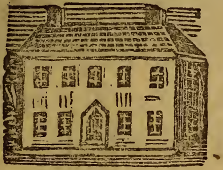
But he that is an hireling, and not the *shepherd*, whose own the *sheep* are not, seeth the *wolf* coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

ACTS i. 20.

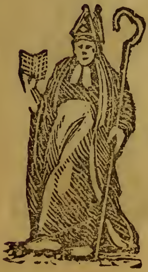
For it is written in the



of Psalms, let

his  be desolate, and

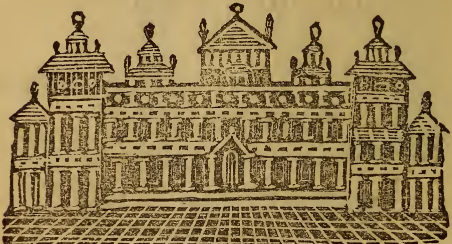
let no man dwell therein, and his



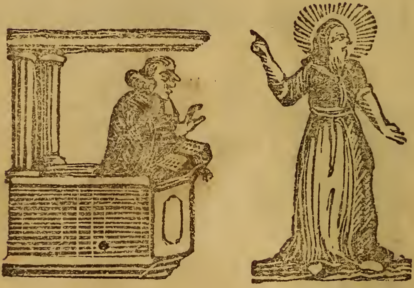
rick let another take.

For it is written in the *book* of Psalms, let his *habitation* be desolate, and let no man dwell therein, and his *bishop*rick let another take.

And daily in the



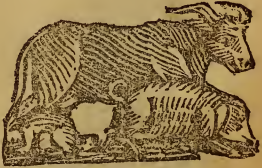
and in every house, they ceased not to teach and



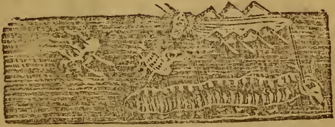
And daily in the *temple*, and in every house, they ceased not to teach and *preach Jesus Christ.*

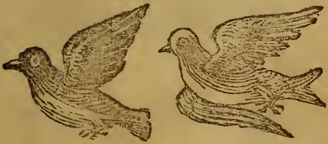
ACTS xi. 6.

Upon the which when I had fastened mine eyes, I considered, and

saw four-footed 

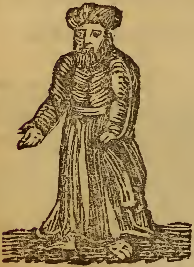
of the earth, and wild beasts, and

 and

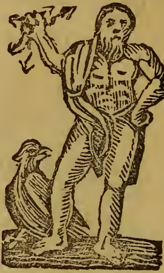
 of the air.

Upon the which when I had fastened mine eyes, I considered, and saw four-footed *beasts* of the earth, and wild beasts, and *creeping things*, and *fowls* of the air.

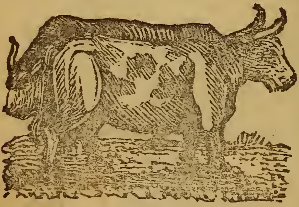
Then the



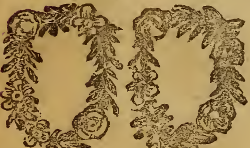
of



which was before their city, brought



and

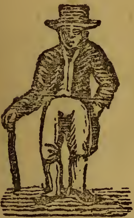


unto the gates,

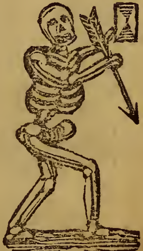
and would have done sacrifice with the people.

Then the *priest* of *Jupiter* which was before their city, brought *oxen* and *garlands* unto the gates, and would have done sacrifice with the people.

For if by one

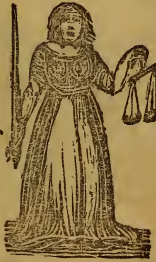


's offence,



reigned by one; much more they which receive abundance of grace, and

of the gift of

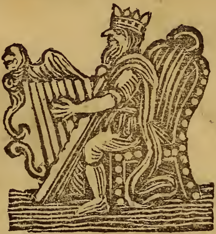


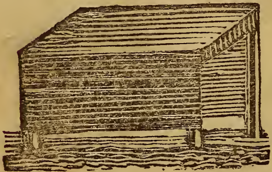
shall reign in

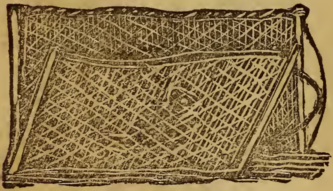
life by one, Jesus Christ.

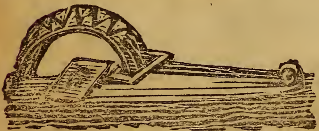
6

For if by one *man's* offence, *Death* reigned by one; much more they which receive abundance of grace, and of the gift of *righteousness*, shall reign in life by one, Jesus Christ.

And  saith, Let their

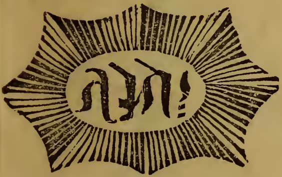
 be made a

 and a

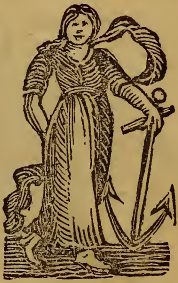
 & a stumbling-block, and a recompence unto them.

And *David* saith, let their *table* be made a *snare*, and a *trap*, and a stumbling-block, and a recompence unto them.

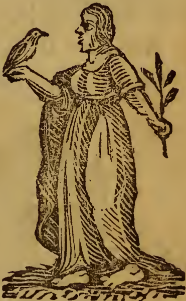
Now the



of



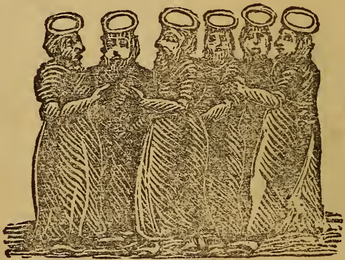
fill you with all joy and



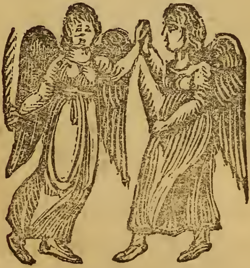
in believing, that ye may abound in
hope through the power of
the Holy Ghost.

Now the *God* of *hope* fill you with all joy and *peace* in believing, that ye may abound in hope through the power of the Holy Ghost.

For I think that God hath set forth

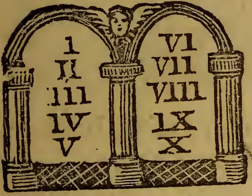
us the  last,

as it were appointed to death. For we are made a spectacle unto the world,

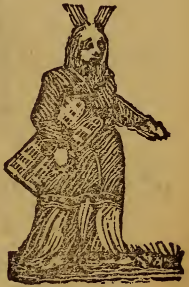
and to  and to men.

For I think that God hath set forth us the *apostle* last, as it were appointed to death. For we are made a spectacle unto the world, and to *angels*, and

For it is written in the

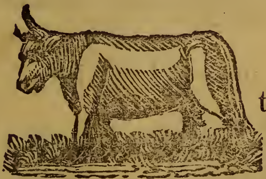


of



Thou shalt not muzzle the mouth

of the

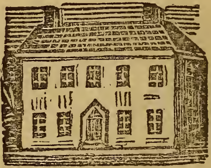


that treadeth

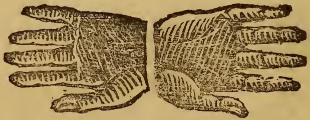
out the corn. Doth God take care for oxen?

For it is written in the *law* of *Moses*, Thou shalt not muzzle the mouth of the *ox* that treadeth out the corn. Doth God take care for oxen?

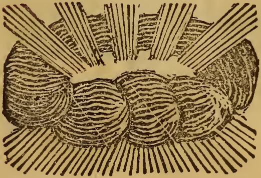
For we know that if our earthly



of this tabernacle were dissolved, we
have a building of God, a
house not made with

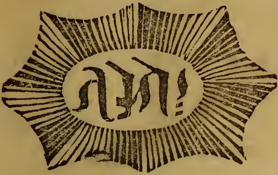


eternal in the


s.

For we know that if our earthly *house* of this tabernacle were dissolved, we have a building of God, a house not made with *hands*, eternal in the *heavens.*

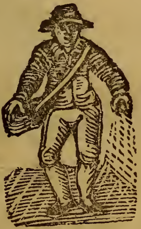
Be not deceived ;



is not mocked :

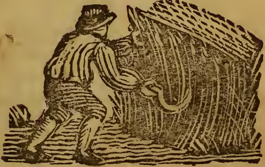
for whatsoever

a man

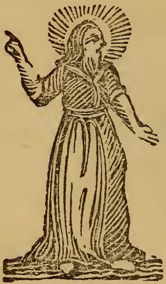


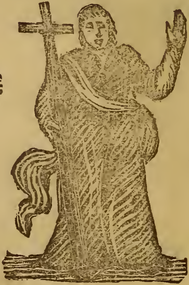
that shall

he also

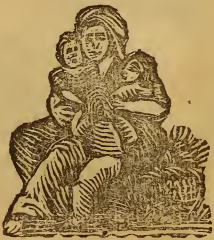


Be not deceived; *God* is not mocked: for whatsoever a man *soweth*, that shall he also *reap*.

That  may dwell in your

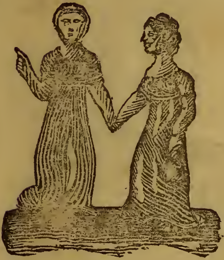
hearts by  that

ye being rooted and grounded in



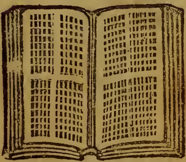
That *Christ* may dwell in your hearts by ***faith*;**
that ye being rooted and grounded in *love*.

And I entreat thee also, true yoke-fellow, help those

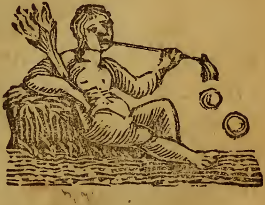


which laboured with

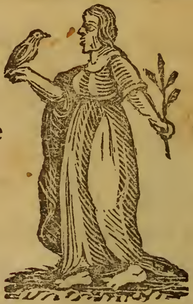
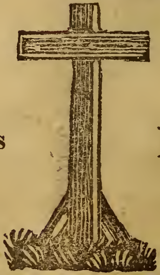
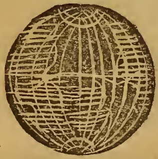
me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the



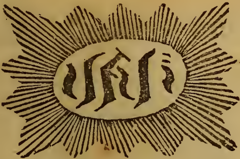
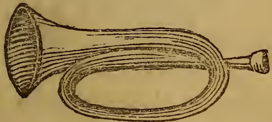
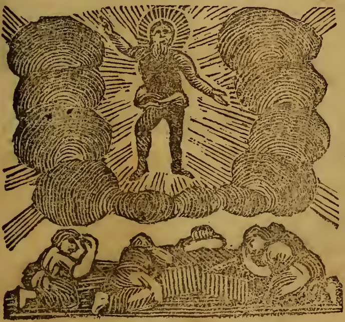
of



And I entreat thee also, true yoke-fellow, help those *women* which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the *book* of *life*.

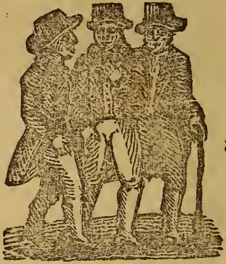
And (having made  thro' the blood of his ) by him to reconcile all things unto himself, by him, I say, whether they be things in  or things in heaven.

And (having made *peace* through the blood of his *cross)* by him to reconcile all things unto himself, by him, I say, whether they be things in *earth*, or things in heaven.

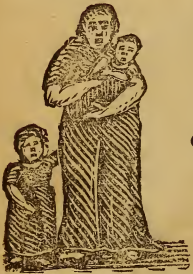
For the  himself shall descend from heaven with a shout, and with the voice of the archangel, with the  of God: and the dead in Christ shall  first.

For the *Lord* himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump* of God: and the dead in Christ shall *rise* first

We are bound to thank God always

for you,  as it is

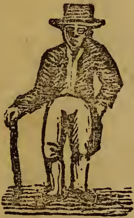
meet, because that your faith groweth exceedingly, and the



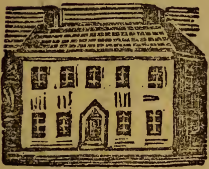
of every one of you all

towards each other aboundeth.

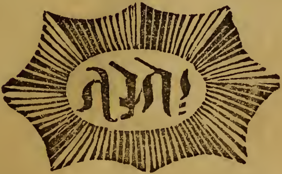
We are bound to thank God always for you, *brethren*, as it is meet, because that your faith groweth exceedingly, and the *charity* of every one of you all towards each other aboundeth.

For if a  know not

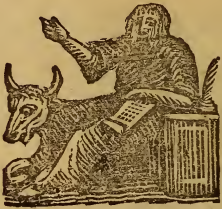
how to rule his

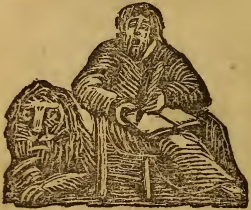
own  how shall he take

care of the church of

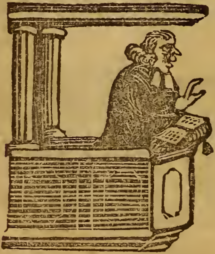


For if a *man* know not how to rule his own ***house***, how shall he take care of the church of *God*.

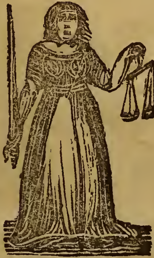
Only  is with me.

Take  and

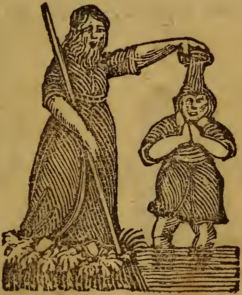
bring him with thee, for he is profitable to me for the



Only *Luke* is with me. Take *Mark* and bring him with thee, for he is profitable to me for the *ministry.*

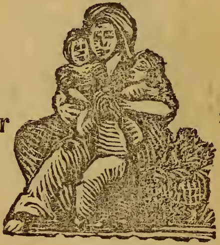
Not by works of  which

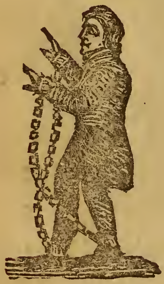
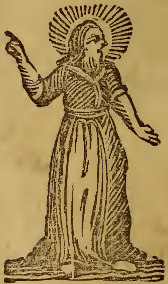
we have done, but according to his mercy he saved us, by

the washing of  and

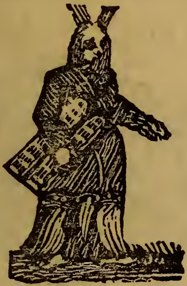
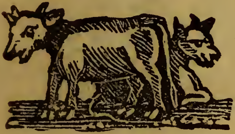
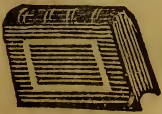
renewing of the Holy Ghost.

Not by works of *righteousness*, which we have done, but according to his mercy he saved us, by the washing of *regeneration*, and renewing of the Holy Ghost.

Yet for  's sake I rather beseech thee, being such a one as Paul the aged, and now also a

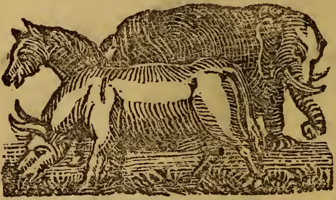
 of 

Yet for *love's* sake I rather beseech thee, being such a one as Paul the aged, and now also a *prisoner* of *Jesus Christ.*

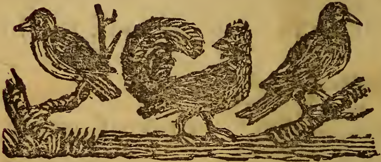
For when  had spoken every precept to all the people, according to the law, he took the blood of  and of goats, with ter, and scarlet wool, and hyssop, and sprinkled both the  and all the people.

For when *Moses* had spoken every precept to all the people, according to the law, he took the blood of *calves*, and of goats, with water, and scarlet wool, and hyssop, and sprinkle both the *book* and all the people.

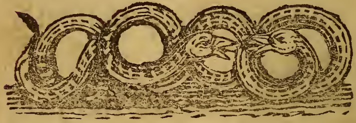
For every kind of



and of



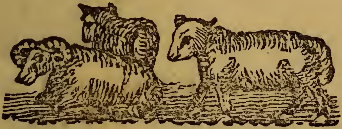
and of



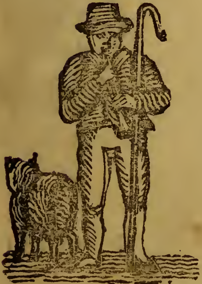
and things in the sea, is tamed, and hath been tamed of mankind.

For every kind of *beasts*, and of *birds*, and of *serpents*, and things in the sea, is tamed, and hath been tamed of mankind.

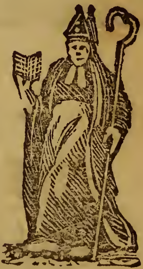
For ye were as



going astray; but are now returned unto the

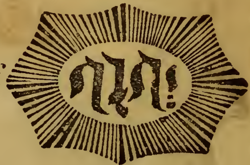


and

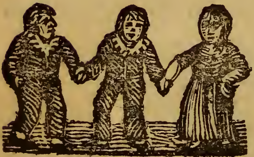
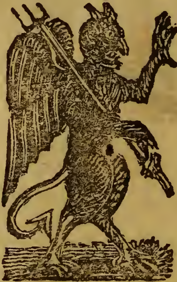


of your souls.

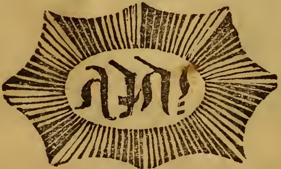
For ye were as *sheep* going astray; but are now returned unto the *shepherd* and *bishop* of your souls.

In this the children of 

are manifest, and the

 of the 

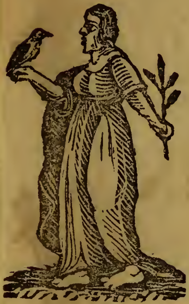
whosoever doeth not righteousness, is

not of  neither he

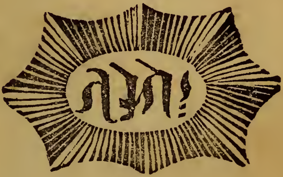
that loveth not his brother.

In this the children of *God* are manifest, and the *children* of the *devil:* whosoever doeth not righteousness, is not of *God*, neither he that loveth not his brother.

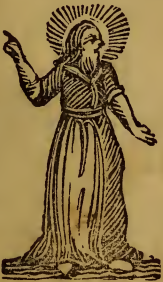
Grace be with you, mercy, and



from



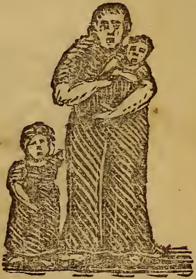
the Father, and from the

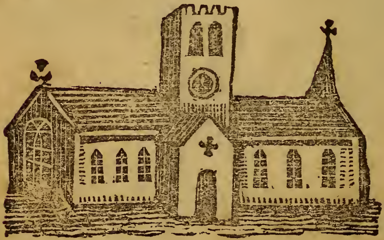


the son of the Father, in truth and love.

Grace be with you, mercy, and *peace*, from *God* the Father, and from the *Lord Jesus Christ*, the Son of the Father, in truth and love.

Which have borne witness

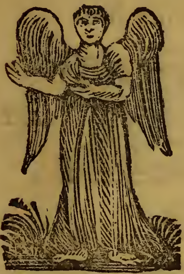
of thy  before the



whom if thou bring forward on their journey, after a godly sort, thou shalt do well.

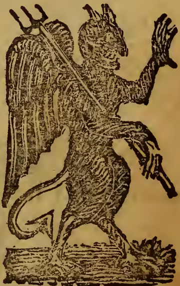
Which have borne witness of thy *charity* before the *church:* whom if thou bring forward on their journey, after a godly sort, thou shalt do well.

Yet Michael the arch-

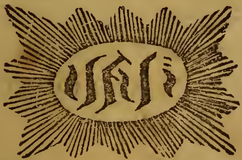


when contending with

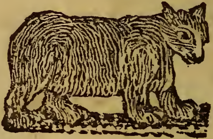
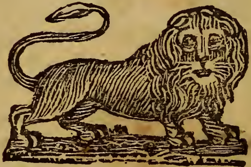
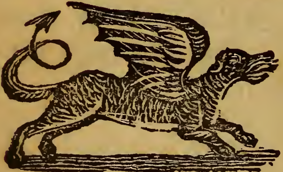
the



he disputed about the body of Moses, durst not bring against him a railing accusation, but said,

The  rebuke thee.

Yet Michael the arch-*angel*, when contending with the *devil*, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The *Lord* rebuke thee.

And the beast which I saw was like
unto a leopard, and his feet
were as the feet of a  and
his mouth as the
mouth of a  and the
 gave him his
power, and his seat, and great
authority.

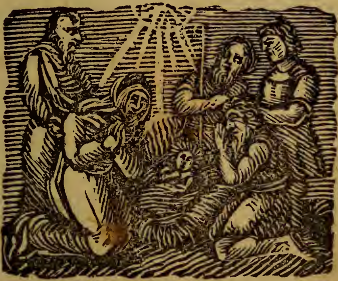
And the beast which I saw was like unto a leopard, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion:* and the *dragon* gave him his power, and his seat, and great authority.

THE LIFE

OF OUR

Blessed Lord and Saviour,

JESUS CHRIST.

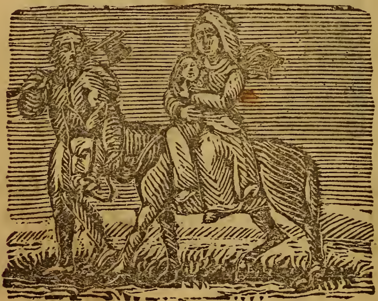


IN the days of Herod, King of Judea, Cæsar-Augustus, the Roman Emperor, ordered that all the Jews should go to be taxed, each one to their native City; so Joseph and his espoused wife, Mary, went up to Bethlehem, they being of the royal line of David.

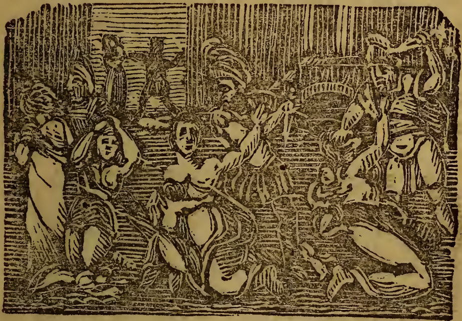
And while they were there she brought forth her first-born son, and laid him in a manger, there being no room in the inn.

Now when Jesus was born, Herod the King was troubled concerning him, for fear he should reign in his stead, not understanding the prophecies concerning him; he therefore sent several wise men to learn where he was, thinking to kill him; but they being warned by God, in a dream, returned to their City another way.

Meantime the tyrant Herod was waiting for their return, an angel appeared to Joseph, saying, "Arise, and take the young child "and his mother, and go thou into Egypt, "for Herod seeketh to kill him." Joseph accordingly arose, and did as the angel commanded him that very night.



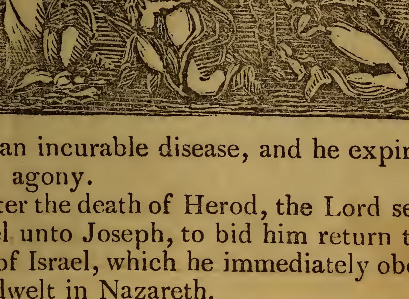
King Herod being enraged to think that he could not destroy him, ordered that all the Infants under two years old, should be slain! for which inhuman barbarity God smote him



with an incurable disease, and he expired in great agony.

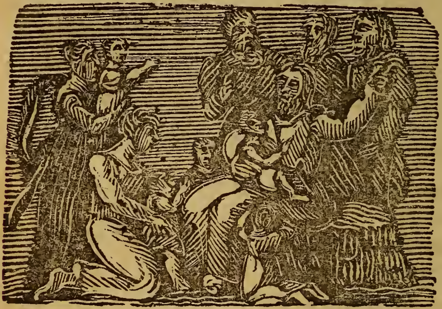
After the death of Herod, the Lord sent an Angel unto Joseph, to bid him return to the land of Israel, which he immediately obeyed, and dwelt in Nazareth.

After these things, Jesus was baptized in

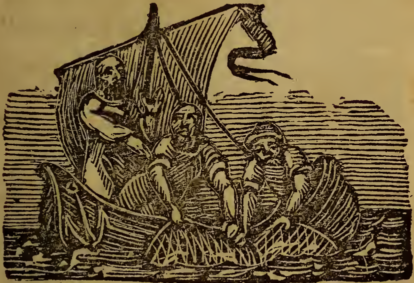


the wilderness by John, when the heavens opened, and a voice said, "This is my beloved Son, in whom I am well pleased."

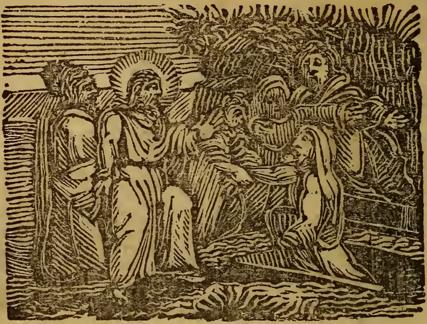
Although Jesus was so great and glorious a person, he was a pattern of humility and condescension. Far from seeking the society of the rich and noble, he loved to converse with the aged and miserable; not only would he converse with the venerable, for he did not disclaim even little children. Some pious parents once brought their infants, whom he took in his arms, and blessed them.



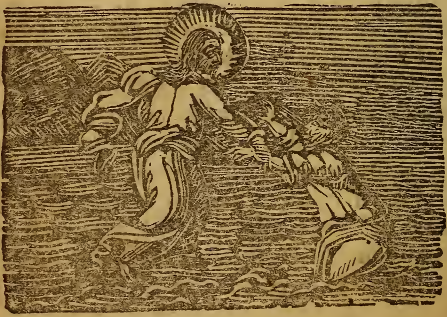
But among other acts, which no other than Divine love and power could accomplish, were, 1. He turned water into wine at the marriage in Cana. 2. The miraculous draught of Fishes in the Sea of Gallilee. 3. His curing Peter's wife's mother of a fever, by touching her hand. 4. His casting out evil spirits



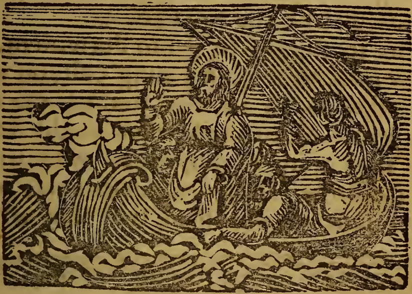
with his word, and healing those that were sick at Capernaum. 5. His healing all manner of sickness, diseases, and torments, and those which were possessed of devils, and all those that were lunatic, or had the palsy, throughout all Gallilee. 6. His curing a leper at the same place with his hand. 7. His healing a paralytic at Capernaum. 8. His healing a man with a withered hand on the Sabbath-day 9. His healing of a leper, by only touching him with his hand. 10. His curing the Centurion's servant at Capernaum, of a dropsy, by his word only, without seeing him. 11. His raising to life the widow's son of Naim. 12. His driving a legion of devils out of a man, at Gargasenes. 13. A woman who had an issue of blood twelve years, was healed by touching his garment. 14. He restored the daughter of Jairus, the ruler of the synagogue, to life. 15. He restored two blind men to



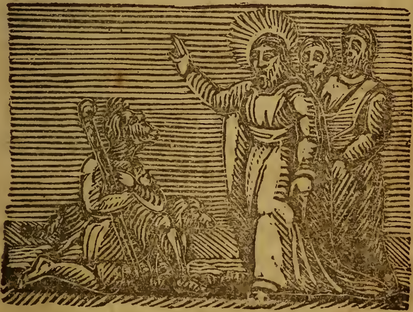
ight, by touching their eyes. 16. He drives a dumb spirit out of a man at Capernaum. 17. He feeds five thousand people with two loaves and two fishes. 18. He walks upon the sea, when his apostles thinking it was a spirit were afraid, and to convince them, he called Peter to him, who came to him, and



as he was walking he began to sink, but Jesus caught hold of him, when a tempest arose, but on his coming into the ship, it immedi

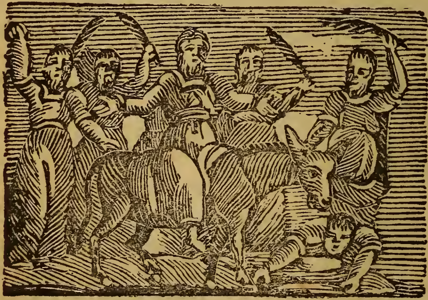


ately ceased at his command. 19. He cast a devil out of a woman of Canaan. 20. He cured one who was deaf and dumb at Galilee. 21. He healed an impotent man at the pool of

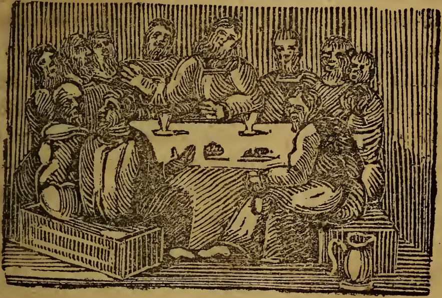


Bethsada, who had an infirmity thirty-eight years. 22. He raises Lazarus from the dead. 23. He heals a blind man at Bethsada. Besides a great number of other miracles, which are recorded by the Evangelists.

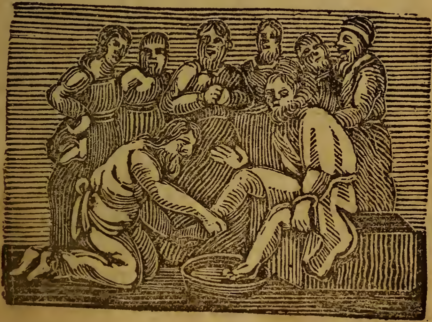
Jesus intending to go to Jerusalem, sent his disciples to fetch a young colt, on which he condescended to ride towards the city; and a great multitude being assembled to see him, they were so impressed with wonder and gratitude for the compassionate works he had done among them, that they strewed palm branches in his way, crying, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord."



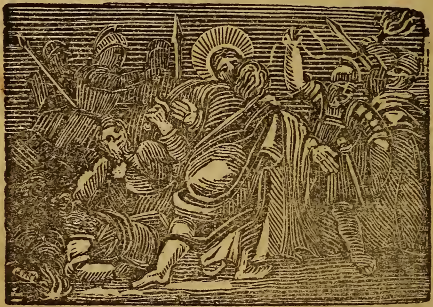
The time of the passover being come, Jesus sent two of his disciples to make ready, which being done, he sat down with them to eat the passover. And while they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, saying, "Take, eat;



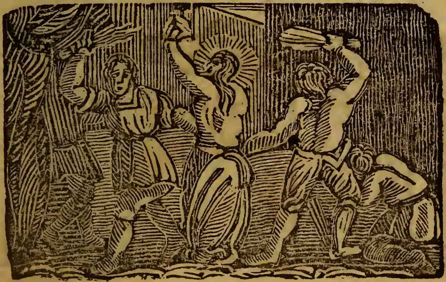
this is my body, which is broken for you. this do in remembrance of me." And he also took the cup, and gave thanks, and gave it to them, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins." At same time he gave his disciples a pattern



of humility, by washing their feet and wiping them with a towel wherewith he was girded, as a pattern to all who should call themselves Christians. At this Supper he foretold his Disciples that Judas should betray him; at which they were exceeding sorrowful. But so it happened, for on going to Mount Olivet, and while yet praying to his heavenly Father that the Cup of Misery might pass from him, and enduring such agonies for the sake of his people, that he sweat great drops of Blood, Judas, the apostate Judas, came up to him with a great multitude, and cried "Hail, Master," and kissed him.—Upon this, Jesus surrendered himself into their hands, who bound him, and took him before the Pharisees and High Priests, who were assembled together to form his accusation, and subborn false witnesses against him.

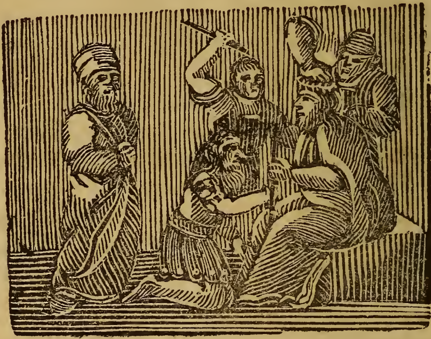


The next morning, after Jesus was examined by Caiaphas, the Jews led him to Pontius Pilate, and accused him of perverting the nation, of calling himself a king, and of forbidding to pay tribute to Cæsar. But Pilate finding no fault in him, did all he could to save him from the malice of the Jews; and it being a custom to release a malefactor on occasion of their great feast, he proposed to chastise him and let him go; but they cried out, Crucify him! Crucify him! Whereupon Pilate seeing he could not prevail, took water and washed his hands, saying, "I am clear of the blood of this innocent man, see ye to it," upon which the Jews cried out, "*His Blood be upon us and on our Children.*" Then Pilate delivered him to the Jews to be crucified.

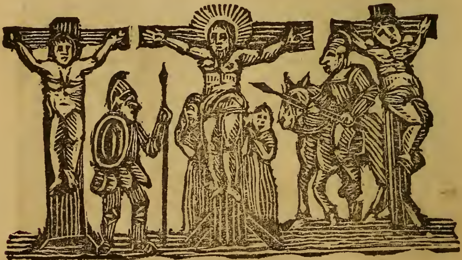


Then the soldiers cruelly scourged him

with rods, put a robe on him, and a crown of

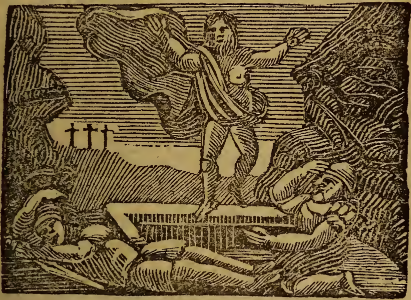


thorns upon his head, mocked him, spit on him, smote him, and after offering him other indignities, carried him to a place called Golgotha, where they crucified him between

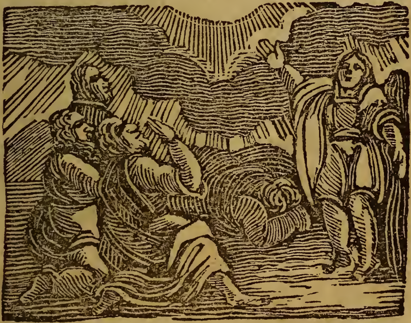


two thieves, in the sight of his mother, Mary Magdalene, &c.

When three days and three nights had



elapsed, our Saviour arose from the dead, and appeared to Mary Magdalene, then to Peter and John, then to the eleven, and after that to above five hundred brethren at once. And having remained on earth forty days,



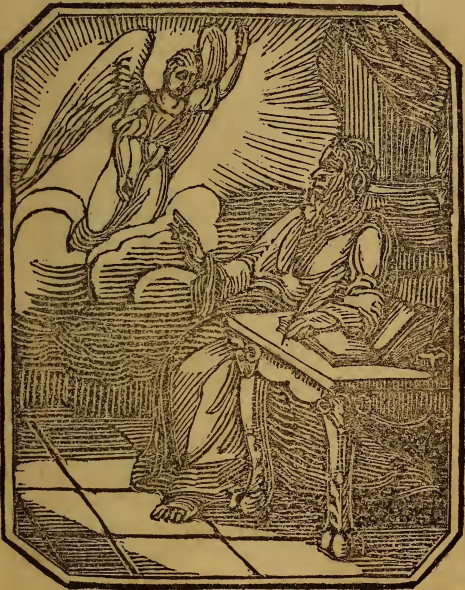
and told his disciples of the things appertaining to the kingdom of God, he assembled them on mount Olivet, and there assured them that in a short time they should receive the Holy Ghost, and be witnesses to him, unto the uttermost parts of the earth. Soon after this, a cloud received him out of their sight.

The confined limits of this little book will not admit a complete history of the life, sufferings, death, burial, resurrection, ascension, and all the other circumstances attending the great work our blessed Saviour came down to perform; he declared himself to be the Son of God, for which he was cruelly persecuted by the Jews, and at last suffered a shameful death, being crucified between two thieves!

Surely such unheard of sufferings must melt our hearts with the tenderest emotion, should lead us to sincere repentance and evangelical faith in his precious blood and all-sufficient righteousness, without which we are well assured none can enter into the kingdom of Heaven.

THE LIVES
OF THE
HOLY EVANGELISTS.

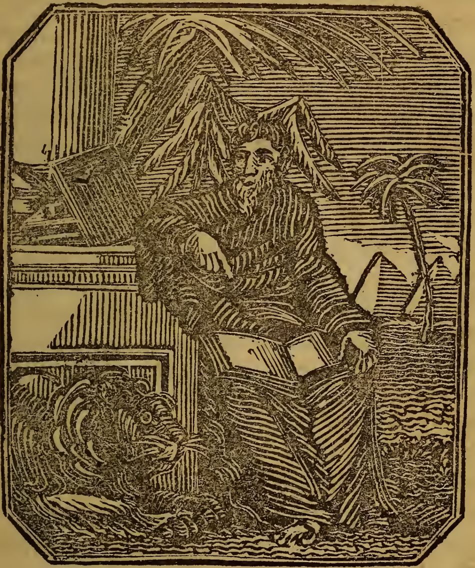
St. MATTHEW.



ST. MATTHEW was an Hebrew, the son of Alpheus, a Galilean, and of Mary, the kinswoman of the Blessed Virgin. He was born either at Capernaum or Nazareth, and was by profession a Publican, or Collector of the Taxes. Publicans and Sinners were synonimous terms among the Jews; however, this was no ineffectual Call of Christ, who coming from Capernaum, where he had cured a sick Man of the Palsy, (St. Matthew 21. 31.) and walking by the Sea of Galilee, he observed Matthew taking Toll of those that Trafficked upon the Lake, and calling him to a near attendance upon him, Matthew made no delay nor excuse about settling his accounts, but immediately rose up and followed him.

He was the first of the Evangelists that wrote the Gospel and History of our Saviour, at the entreaty of the Jewish Converts at Jerusalem, about eight years after our Saviour's Death.

After his being elected to the Apostleship, he continued among them till our Lord's Ascension, and sending down of the Holy Ghost on the day of Pentecost, and then, pursuant to the command of Christ to his Apostles, to "Go and teach all Nations," he for about eight years preached up and down India, and travelled from thence into Ethiopia, Persia, and Parthia, where he preached the Gospel for some years, and at last suffered Martyrdom at Naddabar in Ethiopia, where he was slain with a Halbert.

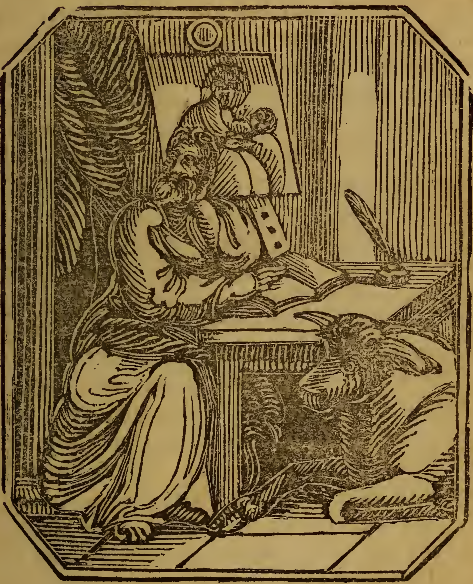


ST. MARK, though a Roman by name, yet was of Jewish parentage, and descended of the tribe of Levi. It is generally allowed, that he was one of the seventy Disciples, yet not a follower of our Saviour, but a latter Convert by some of the Apostles; for he was sent into Egypt by St. Peter, to plant the Gospel in those parts, and spent his time at

Alexandria, where he founded a Church, which was the second Episcopal See; and, in this City and parts adjacent, he converted great Multitudes to the Christian Religion.

His Gospel was written at the request of the converted Jews at Rome, where he discovered much zeal and ardency in the propagation of the Christian Faith. For after he had converted multitudes of both sexes at Egypt to a zealous profession of the Gospel, he went from thence Westward to the regions of Lybia, and other barbarous Countries of Africa, where, by his preaching and miracles, he inclined the minds of those Gentiles to embrace the Gospel of Christ. He then returned to Alexandria to settle the church, and provide Pastors for them; when the long stay he there made, with the great pains he took, was an occasion of hastening his martyrdom: for while he was employed in divine Worship, the profane Egyptians, being enraged at his aversion to their Religion, broke into the place where St. Mark was at his devotions, and tying cords to his feet, dragged him on the stones through the streets to Prison. The rage of the People not being satisfied, they came the next morning early, and dragged him out in the same manner, till his whole body was torn so dreadfully that he expired.

St. LUKE.



ST. LUKE was born at Antioch, the chief City of Syria, famous for being one of the most flourishing Academies of the World, replenished with schools of good literature, as also being the Place where the Disciples first took the Name of Christians

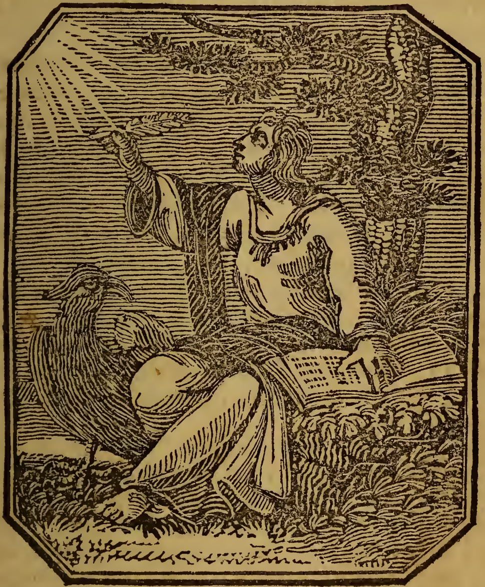
He was not one of the twelve Apostles that followed our Saviour, but a convert by St. Paul; he was skilful in painting, and by trade a Physician.

After his conversion he became the constant companion, and fellow-labourer, with St. Paul, in the Ministry of the Gospel, whom he accompanied in all his dangers, and in his several arraignments at Jerusalem, and in his voyages to Rome. And, for his diligence, St. Paul calls him his brother, fellow-labourer, and beloved physician.

His writings, which are contained in two books; namely, his Gospel and his history of the Acts of the Apostles, are so exact and accurate, so polite and elegant, in a lofty, clear, and conspicuous style, that they manifest how great a share he had in the native genius of Antioch, his birth-place.

When St. Luke had continued with St. Paul a long time, he went eastward and continued to preach in Egypt, and several parts of Lybia; from thence to Italy and Macedonia, and then away to Greece, where he converted a great number to the Christian Faith, and founded several Churches; but one day while he was zealously preaching, the enraged multitude seized him, and for want of a cross, hanged him on an olive-tree, in the forty-eighth year of his age.

St. JOHN.



THIS is the Disciple that Jesus loved. He was the youngest of all the Apostles, and survived the longest, being a hundred years old when he died. He was the most firm and stedfast of all the Disciples, in the attachment to his Master, not being ashamed to own him when he was surrounded by guards; he followed him to the cross: and before ou

Lord was crucified, as a proof of the tender affection he entertained for his beloved Disciple, he recommended his mother to the protection of John; a duty he fulfilled by taking her to his own house, and behaving to her with the most pious filial affection till her death.

St. John propagated the Gospel in Asia, and resided some time at Ephesus; he also founded Churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and many other places. He was at length condemned at Rome, to be thrown into a cauldron of boiling oil, in presence of all the Senates; but, to their astonishment, he came out unhurt. This great miracle having no effect on their obdurate hearts, he was banished to Patmos, where he wrote the Revelations.

After he had been banished some time, the Emperor died, and he was recalled; and St Timothy, the former Bishop, having suffered Martyrdom for preaching against the lewdness and Idolatry of the Heathen Feasts, he continued there, and wrote his Gospel on that occasion.

He died about Sixty years after the death of Christ, and was buried in Ephesus, his body remaining there in his Sepulchre, waiting for the Resurrection of the last Day

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